

Volume 2, Issue 1



# Ouranophantor

January 2019



*A Newsletter of St. Basil Greek Orthodox Church*



# St. Basil Greek Orthodox Church

733 S. Ashland Avenue, Chicago, IL 60607

[www.stbasilchicago.org](http://www.stbasilchicago.org)



Church Office:

Rev. Fr. Dimitri Tobias, *Proistamenos*

Telephone: 312-243-3738

Phone: 847-558-9849

Office Fax: 312-243-7961

email: [Fr.dimitri.c.tobias@gmail.com](mailto:Fr.dimitri.c.tobias@gmail.com)

Parish Council President:

Jayme Schenk

## Worship Hours

**Sundays:** Orthros 8:15 a.m. followed by Divine Liturgy

**Weekdays:** Divine Liturgy 8:30 a.m.

**Esperinos:** For Major Feasts 6:00 p.m.

**Wednesday:** Paraklesis Service 6:00 p.m.

## Upcoming Events

### Tuesday, January 1—St. Basil Feast Day

- ◊ Orthros 8:00 a.m. followed by Hierarchical Divine Liturgy at 9:45 a.m.
- ◊ Festal Reception following Divine Liturgy

### Saturday, January 5—Eve of Theopany

- ◊ Orthros 8:30 a.m. followed by Divine Liturgy at 9:45 a.m.

### Sunday, January 6—Theopany

- ◊ Orthros 8:30 a.m. followed by Divine Liturgy at 9:45 a.m.
- ◊ *Blessing of the Chicago River* at 12:00 pm

### Sunday, February 3, 2019

- + St. Basil Super Bash (Super Bowl Sunday)
- + 4 p.m. at Billy Goat Tavern 1545 W. Madison St., Chicago, IL 60607

### Saturday, March 23, 2019

- + Feed my Starving Children
- + 11:30 a.m. to 1:30 p.m. at Feed My Starving Children Packing Site 1072 National Parkway, Schaumburg, IL

## We welcome new families to our parish!

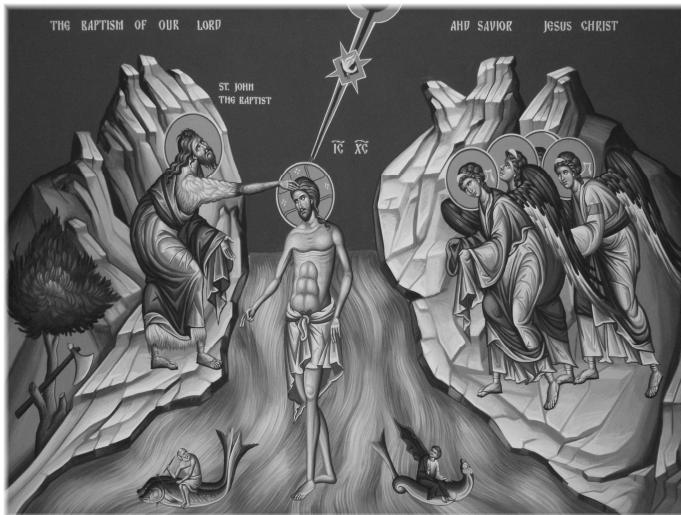
Now is the time to reach out to your loved ones who have fallen away for whatever reason and bring them back to church. Now is the time to share your faith with others. Together we must grow. Together we must build the Body of Christ. Invite someone to a service or to a church event. We have one of the friendliest communities in the Archdiocese. Let us go out so that they will know we are Christians by our love.

## Follow on Facebook

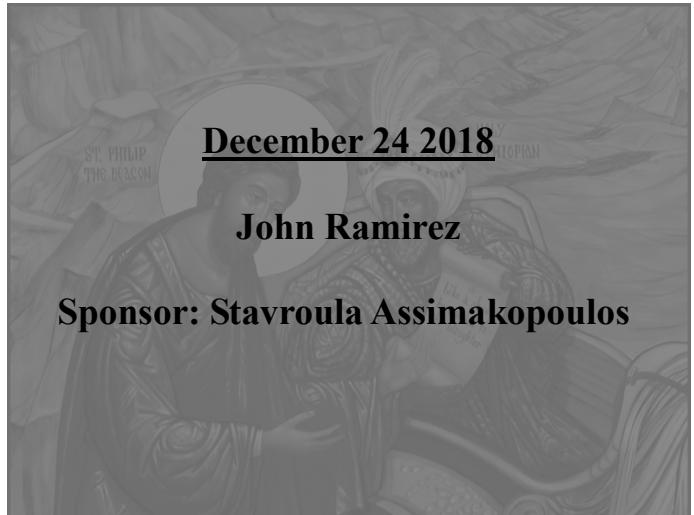
<https://www.facebook.com/St-Basil-Greek-Orthodox-Church-476775679041438/>

# Sacraments and Blessings

## Baptisms:



## Chrismations:



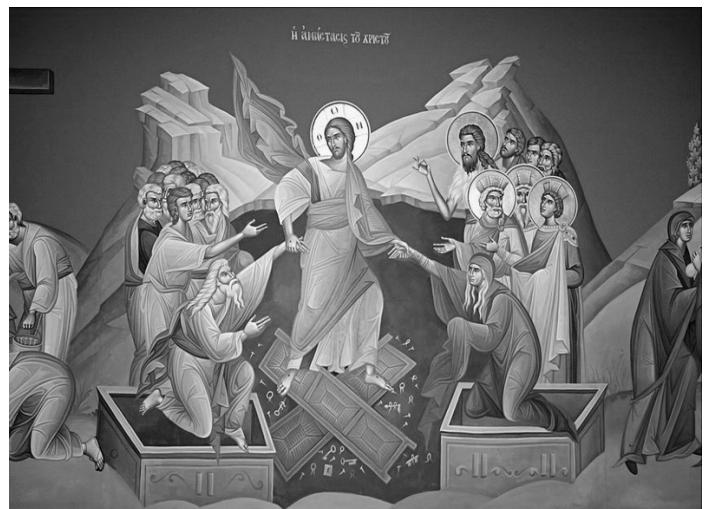
## Weddings:



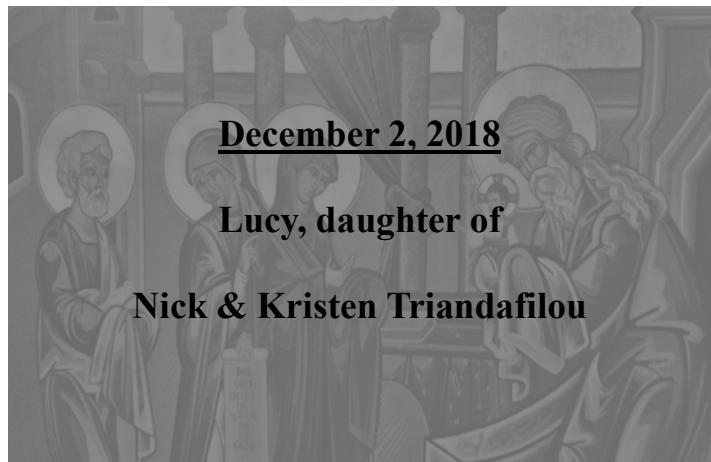
Mariscelle M. Sales & Ralli Katsikas

Sponsors: Anna & Gregory  
Anagnostopoulos

## Funerals:



## 40-Day Blessings:



Lucy, daughter of  
Nick & Kristen Triandafilou

# Father Dimitri's Message



My Brothers and Sisters in Christ,

Happy New Year! Many of the New Year traditions are set to bring good **fortune**, (pork) **prosperity** (black-eyed peas & collard greens), and **happiness** (kissing and dancing at midnight) throughout the year. The idea is that if you bring in the New Year with all of these things they will endure all year long. That is an interesting thought, but I wonder how many of us take the same mindset with our **faith**?

In some churches, this is accomplished by attending the Liturgy of The Circumcision of the Lord/ St. Basil in the evening before heading to the New Year's Eve party. For others, it is done by performing the service of the Vasilopita at midnight. And some, attend Divine Services the next day.

I invite us all to think more on these three characteristics of a "good" year.

**Fortune**— While many translate this into luck, we as Christians do not believe in the fickle idea of "luck." Live long enough with your eyes open and you will see that there are very few coincidences in life. One will also see that very rarely will bad times stay bad or good times stay good.

Turnis in the *Aeneid* states, "fortune favors the bold." Louis Pasteur states, "fortune favors the prepared mind." In either case, there exists a level of action. One does not passively sit and wait for good things to happen. We have to go forward and carve out our own lives.

However, the virtues we should be seeking instead of fortune are **humility and strength (courage)**. Humility to graciously accept the good that comes our way and strength to endure the bad that comes our way, knowing that both are necessary for our salvation.

**Prosperity**— Many look to the success of individuals through monetary net worth and material gains, but for the Christian these fleeting things must be understood in their place. "Love of money is the root of all kinds of evil" (1 Timothy 6:10). "Keep your lives free from the love of money and be content with what you have, because God has said, 'Never will I leave you; never will I forsake you' (Hebrews 13:5). And finally, "Do not extort money from anyone by threats or by false accusation, and be content with your wages" (Luke 3:14).

Unlike others, we do not measure God's love to us through our worldly success. Rather, we see wealth in a different light.

"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also" (Matthew 6:19-24).

The treasure in heaven that cannot be stolen are the fruits of the Holy Spirit: "... love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. (Galatians 5:22-23). If we possess these, then we possess riches that surpass all things.

**Happiness**— Many look to happiness as an item to be acquired. Perhaps it is a car, a house, a good meal, a good relationship. Happiness indeed can take many forms, but each of those forms is ephemeral and can be destroyed instantly. A car can break down, a house can burn down, a meal can suddenly reveal a hair or a bug, and, as we have all seen intimately, relationships can sour from a single misspoken word. Happiness is both elusive and false. Philosophers and theologians have wrestled with the concept for years.

After all, the Bard of Avon (William Shakespeare) said it best in his play *Twelfth Night*; the character Duke Orsino states:

If music be the food of love, play on;  
Give me excess of it, that, surfeiting,  
The appetite may sicken, and so die.

Everything in this life, even the things we love, can eventually dull the senses and contort that love to hatred. Picture in your mind that your favorite song is playing on the radio during a long car ride... now, suppose that song is on infinite loop and you can listen to nothing else. You may enjoy it the first few times, maybe even the fifth time, but you will grow quickly bored of listening to it . . . and perhaps you will grow to hate it. Such it is with everything in this life that is not holy. After all, “holy” Ἅγιος, means “not of this world.” Our real happiness lies in holiness and holy relationships: parental, spousal, Christian friendship, and, of course, our relationship with Jesus Christ. These are eternal. To experience these relationships in truth is to experience real and *lasting* happiness.

If we seek true fortune, prosperity, and happiness, we will see that our faith is bound through them all and holistically bind them together. Happy New Year, my friends. Let us experience all of these things together!

I remain your servant in Christ,



Fr. Dimitri Tobias, *Proistamenos*

## **HOUSE BLESSINGS**

### **What I need at your house or business:**



- + A list of the Orthodox and Non-Orthodox who consider your house home
- + A list of all the employees at your place of business.



- + An Icon to pray towards (please let me know which way is East in your home or business)



- + A bowl of water



- + Basil

## Parish Council Update

By Nick Georgopoulos

Dear St. Basil Parishioners,

Happy New Year! We hope this newsletter finds everyone healthy and well as we begin our 2019 journey. 2018 came to a glorious close with our children performing beautifully in the Christmas pageant and the feast of our patron, Saint Basil.

As we begin the New Year there are many exciting happenings at church. We begin with a new term for the parish council. We welcome new members to the council and thank the veteran members who all have given great time and contributions to Saint Basil. This is also an exciting time of year for the many ministries at Saint Basil. Please feel free to seek out one of the many great opportunities to become involved at church. A ministry that shines (the first and third Sunday of every month) is the Coffee Hour Ministry. Twice a month after liturgy various people, groups, or ministries sponsor the coffee hour in our church hall. This is a wonderful time for fellowship with old friends and an opportunity to meet and welcome new friends here at Saint Basil.

This year also sees the return of one of the most important fundraisers at Saint Basil, The Super Bash. On Sunday, February 3, Saint Basil will be hosting a Super Bowl Party. It is important that we receive the support of our parishioners with this event. Even if you cannot join us, there will be a raffle and other ways to help out. Who knows? The Bears might even be participating in this year's Super Bowl.

Finally it has come to the time of the year to begin thinking about becoming or renewing your stewardship for 2019. Stewardship is a valuable concept that helps Saint Basil continue its importance in our lives and helps the church further its mission. We hope to see the number of stewards at Saint Basil grow every year and are grateful for everyone who make our church what it is. As the great Winston Churchill once said, "We make a living by what we get. We make a life by what we give."

Have a Happy and Healthy New Year!

Nick Georgopoulos, Parish Council Member

## Philoptochos Update

By Vana Kikos

We at St. Basil Philoptochos want to wish everyone a wonderful New Year 2019 filled with faith, love, great health, success, happiness, and joy!

New Year's Eve has always been a very special night at our Church. This year Metropolitan Nathanael was with us for the Hierarchical Great Vespers service followed by the Vasilopita celebration. Additionally, Philoptochos made loukoumades on Tuesday, January 1, New Year's Day and our Feast Day, and served them after Divine Liturgy.

Our next Philoptochos monthly meeting is scheduled for Wednesday, January 9, at 6:50 p.m.. All members are encouraged to attend, and we will be cutting our own Vasilopita!

The next Metropolis presidents' meeting will be held at St John the Baptist in Des Plaines on Saturday, February 9, at 9:30 a.m. to around 1:30 p.m. Philoptochos members are invited to attend.

*Did you know?? Greek Orthodox Easter this year is on April 28.*

Always in His Service,

Vana Kikos, Philoptochos President



## Stewardship Update

By Maria-Kanella Koper



The Stewardship Ministry lovingly reminds all stewards that it is not too late to pledge for 2018. You can sign-up at <http://www.stbasilchicago.org/our-parish/stewardship/> or pickup a pamphlet at the pangari stand.

**2018 Snapshot (as of December 21, 2018)**

<u>Stewards</u>	<u>Pledged</u>	<u>Collected</u>
156	\$176,820	\$167,951

**Goal: 190 Stewards by September 30, 2019**

Registration for 2019 has begun. You should have received your packet in the mail. We are looking forward to an exciting and prosperous year.

St. Basil's will be creating a photo directory of our members. Gather your family to take a lovely photograph. Lex Alexander will be available on the dates listed below to take family photographs:

January 13, 2019  
January 20, 2019  
February 10, 2019  
February 17, 2019

You can pick up your form and signup in the church office. Pictures can be purchased on Lex Alexander's website.

We are looking for new members to join the stewardship team who are interested in helping grow the engagement of parishioners and new members at St. Basil. Stewardship Ministry meetings will be announced in the weekly bulletin, please join us, we'd love to have you! If you are interested in being part of the team, please contact Maria-Kanella Koper at [mariakkoper@gmail.com](mailto:mariakkoper@gmail.com).

**Have you become a steward of St. Basil's?** Visit our website at [www.stbasilchicago.org](http://www.stbasilchicago.org) and click on "Our Parish" and "Stewardship" to learn more, or contact the church office at 312-243-3738 for additional information.

*For where your treasure is, there your heart will be also. (Matt. 6:21)*



## Philoptochos Lakeview Pantry Update

By Stella Kapetan



Thank you for all your donations of winter outerwear to help those in need face our brutally cold winter. The donation table overflowed with coats, hats, and scarves for men, women, and children. Chicago's Lakeview Pantry began distributing to their clients the day after they were picked up from our Church. Some of the items were included in our parish's St. John the Almsgiver Ministry's survival packs that are given directly to the homeless living on the streets.

## Girl's Ministry—Tree Decorating

By Presytera Maria Tobias



## Sunday School

By Jennifer Georgopoulos

The Sunday School Christmas pageant was a success. Great job to all the students and teachers who directed a beautiful performance.

Sunday school will resume on January 6, 2019. We will begin preparations for the St. John Chrysostom Oratorical Festival. A special thanks to the teachers for all their hard work and dedication. Please contact Jennifer Georgopoulos at [jenspalla75@sbcglobal.net](mailto:jenspalla75@sbcglobal.net) for questions regarding Sunday School.



## Welcome Ministry

By Melita Green

We on the Welcome Team are feeling especially blessed along with all of the St. Basil community. On Christmas Eve, Jonathan Ramirez was Chrismated into the Holy Orthodox Church. Jonathan writes of his search and welcome into St. Basil in the following article.

"I went in search of the Church that Jesus founded 2,000 years ago. Luckily, it was only ten minutes from my new apartment. I had started my search by looking at the Jewish roots of the faith because the Church had to be a direct line from Abraham through the Apostles. Logically, I saw that the Orthodox Church as that unbroken line even to the present day.

Regardless, I was still nervous. From what I had understood, Orthodox churches tended to be very tight-knit ethnic circles. I knew Latin, and only a bit of Greek (i.e., *Kyrie Eleison* from the Latin Mass). I felt like I was going to stick out because I was not Greek. Then again, neither was the Lord or the Apostle John (my chosen name upon conversion). I'm happy to say that St. Basil surprised me by making me feel more welcome than I had ever been by any parish.

My first day at St. Basil's, everyone at coffee hour treated me as though we had been friends for years, and my nerves dissipated. In Deuteronomy, we are told to "love the stranger for you were once a stranger in the land of Egypt." St. Basil embodies this passage as well as Galatians, where Paul reminds us that in Christ, we are all one and all earthly divisions fall to the wayside. That's why I've made it to as many services during the week as I could. That's why I've felt comfortable enough to have theological discussions with Father Dimitri on topics I had always wondered about. That's why the choice was so easy to be chrismated, to join the Church that Jesus established.

Simply put, "I was a stranger, and you welcomed me."

John, we are so happy to have you in our St. Basil family. May you be blessed for many years to come.



## Prison Ministry—Angel Tree

By Pat Cole

### Angel Tree families welcome St. Basil delivery teams

A heartfelt thank-you to all St. Basil parishioners who so generously supported the Angel Tree Christmas program, beginning with the pancake breakfast back in October and culminating in the delivery of gifts on December 15. Delivery teams headed out into the neighborhood around the church to deliver bags of toys, clothes, and food gift cards. We delivered everything from Barbie dolls, Legos, and snowsuits to a terrarium, a blender, and art supplies for a few children who had unique interests. Our interactions with the families were gratifying, as many of them invited us into their homes and told us about themselves. Some of the families have been part of the program since its inception. One young man who was released from prison a year ago repaid our kindness by helping us deliver gifts. He brought his nephew along to teach him a life lesson. Another person whose son is still in prison helped us with the pancake breakfast and with the Dress-a-Girl event in October. She is starting to feel a part of our St. Basil family.

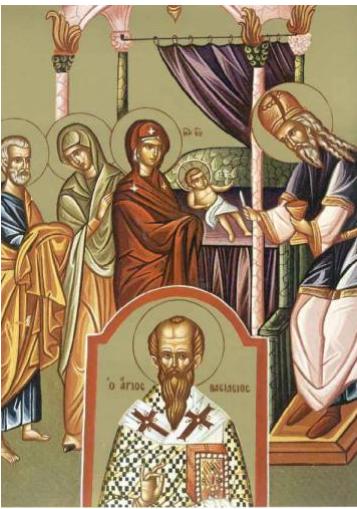
Your participation and monetary donations made this year's Angel Tree program one of the best ever. In our first Angel Tree year, back in 2011, the prison ministry served 22 children. This year we served 90. Over the years we have expanded our efforts to include writing letters to inmates throughout the year. For many prisoners these letters are a lifeline. They let them know that they are not forgotten, and they encourage them to keep the faith. Over time, we build a bond of true friendship through our correspondence.

Our prison ministry not only helps families who have incarcerated loved ones, but at the same time creates a presence for St. Basil Church in the community. People are getting to know and respect our church for its outreach efforts.





## January 1, The Circumcision of Christ & St. Basil the Great



Since the Mosaic Law commands that if a woman give birth to a male child, he should be circumcised in the foreskin of his flesh on the eighth day (Lev. 12:2-3), on this, the eighth day from His Nativity, our Saviour accepted the circumcision commanded by the Law. According to the command of the Angel, He received the Name which is above every name: JESUS, which means "Saviour" (Matt. 1:21; Luke 1:31 and 2:21).

### Apolytikion in the First Tone

Our human form hast Thou taken on Thyself without change, O greatly-compassionate Master, though being God by nature; fulfilling the Law, Thou willingly receivest circumcision in the flesh, that Thou mightest end the shadow and roll away the veil of our sinful passions. Glory be to Thy goodness unto us. Glory be to Thy compassion. Glory, O Word, to Thine inexpressible condescension.

### Kontakion in the Third Tone

Now the Lord of all that is doth undergo circumcision, in His goodness cutting off the sins and failings of mortals. He this day doth give salvation unto the whole world; and the hierarch and bright daystar of the Creator now rejoiceth in the highest, Basil the wise and divine initiate of Christ.

Saint Basil the Great was born about the end of the year 329 in Caesarea of Cappadocia, to a family renowned for their learning and holiness. His parents' names were Basil and Emily. His mother Emily

(commemorated July 19) and his grandmother Macrina (Jan. 14) are Saints of the Church, together with all his brothers and sisters: Macrina, his elder sister (July 19), Gregory of Nyssa (Jan. 10), Peter of Sebastia (Jan. 9), and Naucratius. Basil studied in Constantinople under the sophist Libanius, then in Athens, where also he formed a friendship with the young Gregory, a fellow Cappadocian, later called "the Theologian." Through the good influence of his sister Macrina (see July 19), he chose to embrace the ascetical life, abandoning his worldly career. He visited the monks in Egypt, in Palestine, in Syria, and in Mesopotamia, and upon returning to Caesarea, he departed to a hermitage on the Iris River in Pontus, not far from Annesi, where his mother and his sister Macrina were already treading the path of the ascetical life; here he also wrote his ascetical homilies. About the year 370, when the bishop of his country reposed, he was elected to succeed to his throne and was entrusted with the Church of Christ, which he tended for eight years, living in voluntary poverty and strict asceticism, having no other care than to defend holy Orthodoxy as a worthy successor of the Apostles. The Emperor Valens, and Modestus, the Eparch of the East, who were of one mind with the Arians, tried with threats of exile and of torments to bend the saint to their own confession, because he was the bastion of Orthodoxy in all Cappadocia, and preserved it from heresy when Arianism was at its strongest. But he set all their malice at nought, and in his willingness to give himself up to every suffering for the sake of the faith, showed himself to be a martyr by volition. Modestus, amazed at Basil's fearlessness in his presence, said that no one had ever so spoken to him. "Perhaps," answered the saint, "you have never met a bishop before." The Emperor Valens himself was almost won over by Basil's dignity and wisdom. When Valens' son fell gravely sick, he asked Saint Basil to pray for him. The saint promised that his son would be restored if Valens agreed to have him baptized by the Orthodox; Valens agreed, Basil prayed, and the son was restored. But afterwards the Emperor had him baptized by Arians, and the child died soon after. Later, Valens, persuaded by his counsellors, decided to send the saint into exile because he would not accept the Arians into communion; but his pen broke when he was signing the edict of banishment. He tried a second time and a third, but the same thing happened, so that the Emperor was filled with dread, and tore up the document, and Basil was not banished. The truly great Basil, spent with extreme ascetical practices and continual labours, at the helm of the church, departed to the Lord on the 1st of January, in 379, at the age of forty-nine.

His writings are replete with wisdom and erudition, and rich are these gifts he set forth the doctrines concerning the mysteries both of the creation (see his "Hexaemeron") and of the Holy Trinity (see "On the Holy Spirit"). Because of the majesty and keenness of his eloquence, he is honoured as "the revealer of heavenly things" and "the Great."

Saint Basil is also celebrated on January 30 with Saint Gregory the Theologian and Saint John Chrysostom.

Rest from labour.

### Apolytikion in the First Tone

Your voice resounded throughout the world that received your word by which, in godly manner, you taught dogma, clarified the nature of beings, and set in order the character of people. Venerable father, Royal Priesthood, intercede to Christ God to grant us great mercy.

### Kontakion in the Fourth Tone

For the Church art thou in truth a firm foundation, granting an inviolate lordship unto all mortal men and sealing it with what thou hast taught, O righteous Basil, revealer of heavenly things as our fervent champion with God, he granteth all the forgiveness of trespasses.

## January 6, Theophany



About the beginning of our Lord's thirtieth year, John the Forerunner, who was some six months older than Our Saviour according to the flesh, and had lived in the wilderness since his childhood, received a command from God and came into the parts of the Jordan, preaching the baptism of repentance unto the remission of sins. Then our Saviour also came from Galilee to the Jordan, and sought and received baptism though He was the Master and John was but a servant. Whereupon, there came to pass those marvellous deeds, great and beyond nature: the Heavens were opened, the Spirit descended in the form of a dove upon Him that was being baptized and the voice was heard from the Heavens hearing witness that this was the beloved Son of God, now baptized as a man (Matt. 3:13-17; Mark 1:9-11; Luke 3:1-22). From these events the Divinity of the Lord Jesus Christ and the great mystery of the Trinity were demonstrated. It is also from this that the present feast is called "Theophany," that is, the divine manifestation, God's appearance among men. On this venerable day the sacred mystery of Christian baptism was inaugurated; henceforth also began the saving preaching of the Kingdom of the Heavens.

### **Apolytikion in the First Tone**

Lord, when You were baptized in the Jordan, the veneration of the Trinity was revealed. For the voice of the Father gave witness to You, calling You Beloved, and the Spirit, in the guise of a dove, confirmed the certainty of His words. Glory to You, Christ our God, who appeared and enlightened the world.

### **Kontakion in the Fourth Tone**

You appeared to the world today, and Your light, O Lord, has left its mark upon us. With fuller understanding we sing to You: "You came, You were made manifest, the unapproachable light."

## January 7, Synaxis of the Forerunner



Today we celebrate the Synaxis in honour of the most sacred Forerunner, since he ministered at the Mystery of the Divine Baptism of our Lord Jesus Christ.

### **Apolytikion in the Second Tone**

The memory of the just is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O Forerunner; for thou hast proved to be truly even more venerable than the Prophets, since thou was granted to baptize in the running waters Him Whom they proclaimed. Wherefore, having contested for the truth, thou didst rejoice to announce the good tidings even to those in Hades: that God hath appeared in the flesh, taking away the sin of the world and granting us great mercy.

### **Kontakion in the Plagal of the Second Tone**

The Jordan accepted Your presence in the flesh and reversed its course in fear. John, fulfilling the spiritual ministry, fell back in awe. The ranks of Angels, seeing You in the flesh, baptized in the river, were amazed, and all who were in darkness were filled with light, praising You who appeared and enlightened all.

## January 17, St. Anthony



Saint Anthony, the Father of monks, was born in Egypt in 251 of pious parents who departed this life while he was yet young. On hearing the words of the Gospel: "If thou wilt be perfect, go and sell what thou hast, and give to the poor" (Matt. 19:21), he immediately put it into action. Distributing to the poor all he had, and fleeing from all the turmoil of the world, he departed to the desert. The manifold temptations he endured continually for the span of twenty years are incredible. His ascetic struggles by day and by night, whereby he mortified the uprisings of the passions and attained to the height of dispassion, surpass the bounds of nature; and the report of his deeds of virtue drew such a multitude to follow him that the desert was transformed into a city, while he became, so to speak, the governor, lawgiver, and master-trainer of all the citizens of this newly-formed city.

The cities of the world also enjoyed the fruit of his virtue. When the Christians were being persecuted and put to death under Maximinus in 312, he hastened to their aid and consolation. When the Church was troubled by the Arians, he went with zeal to Alexandria in 335 and struggled against them in behalf of Orthodoxy. During this time, by the grace of his words, he also turned many unbelievers to Christ.

Saint Anthony began his ascetic life outside his village of Coma in Upper Egypt, studying the ways of the ascetics and holy men there, and perfecting himself in the virtues of each until he surpassed them all.

*(continued on page 14)*

Desiring to increase his labors, he departed into the desert, and finding an abandoned fortress in the mountain, he made his dwelling in it, training himself in extreme fasting, unceasing prayer, and fierce conflicts with the demons. Here he remained, as mentioned above, about twenty years. Saint Athanasius the Great, who knew him personally and wrote his life, says that he came forth from that fortress "initiated in the mysteries and filled with the Spirit of God." Afterwards, because of the press of the faithful, who deprived him of his solitude, he was enlightened by God to journey with certain Bedouins, until he came to a mountain in the desert near the Red Sea, where he passed the remaining part of his life.

Saint Athanasius says of him that "his countenance had a great and wonderful grace. This gift also he had from the Saviour. For if he were present in a great company of monks, and any one who did not know him previously wished to see him, immediately coming forward he passed by the rest, and hurried to Anthony, as though attracted by his appearance. Yet neither in height nor breadth was he conspicuous above others, but in the serenity of his manner and the purity of his soul." So Passing his life, and becoming an example of virtue and a rule for monastics, he reposed on January 17 in the year 356, having lived altogether some 105 years.

#### **Apolytikion in the Fourth Tone**

O Father Anthony, you imitated the zealous Elijah. You followed the straight paths of the Baptist and became a desert dweller. By prayer you confirmed the universe. Wherefore, intercede with Christ our God to save our souls.

#### **Kontakion in the Second Tone**

Forsaking the uproars of life O venerable one, you completed your life in quiet, fully imitating the Baptist. Therefore, we honor you with him, O Anthony, Father of Fathers.

#### **January 18, Ss. Athanasios and Cyril**

In the half-century after the First Ecumenical Council held in Nicea in 325, if there was one man whom the Arians feared and hated more intensely than any other, as being able to lay bare the whole error of their teaching, and to marshal, even from exile or hiding, the beleaguered forces of the Orthodox, it was Saint Athanasios the Great. This blazing lamp of Orthodoxy, which imperial power and heretics' plots could not quench when he shone upon the lampstand, nor find when he was hid by the people and monks of Egypt, was born in Alexandria about the year 296. He received an excellent training in Greek letters and especially in the sacred Scriptures, of which he shows an exceptional knowledge in his writings. Even as a young man he had a remarkable depth of theological understanding; he was only about twenty years old when he wrote his treatise "On the Incarnation." Saint Alexander, the Archbishop of Alexandria, brought him up in piety, ordained him his deacon, and after deposing Arius for his blasphemy against the Divinity of the Son of God, took Athanasios to the First Council in Nicea in 325. Saint Athanasios was to spend the remainder of his life laboring in defense of this Holy Council. In 326, before his death, Alexander appointed Athanasios his successor.



In 325, Arius had been condemned by the Council of Nicea; yet through his hypocritical confession of Orthodox belief, Saint Constantine the Great was persuaded by Arius's supporters that he should be received back into the communion of the Church. But Athanasios, knowing well the perverseness of his mind, and the disease of heresy lurking in his heart, refused communion with Arius. The heresiarch's followers then began framing false charges against Athanasios. Finally Saint Constantine the Great, misled by grave charges of the Saint's misconduct (which were completely false), had him exiled to Tiberius (Treves) in Gaul in 336. When Saint Constantine was succeeded by his three sons Constantine II, Constans, and Constantius, in 337, Saint Athanasios returned to Alexandria in triumph. But his enemies found an ally in Constantius, Emperor of the East, and he spent a second exile in Rome. It was ended when Constans prevailed with threats upon his brother Constantius to restore Athanasios (see also Nov. 6). For ten years Saint Athanasios strengthened Orthodoxy throughout Egypt, visiting the whole country and encouraging all: clergy, monastics, and lay folk, being loved by all as a father. After Constans's death in 350, Constantius became sole Emperor, and Athanasios was again in danger. On the evening of February 8, 356, General Syrianus with more than five thousand soldiers surrounded the church in which Athanasios was serving, and broke open the doors. Athanasios's clergy begged him to leave, but the good shepherd commanded that all the flock should withdraw first; and only when he was assured of their safety, he also, protected by divine grace, passed through the midst of the soldiers and disappeared into the deserts of Egypt, where for some six years he eluded the soldiers and spies sent after him.

When Julian the Apostate succeeded Constantius in 361, Athanasios returned again, but only for a few months. Because Athanasios had converted many pagans, and the priests of the idols in Egypt wrote to Julian that if Athanasios remained, idolatry would perish in Egypt, the heathen Emperor ordered not Athanasios's exile, but his death. Athanasios took a ship up the Nile. When he learned that his imperial pursuers were following him, he had his men turn back, and as his boat passed that of his pursuers, they asked him if he had seen Athanasios. "He is not far," he answered. After returning to Alexandria for a while, he fled again to the Thebaid until Julian's death in 363. Saint Athanasios suffered his fifth and last exile under Valens in 365, which only lasted four months because Valens, fearing a sedition among the Egyptians for their beloved Archbishop, revoked his edict in February, 366.

The great Athanasios passed the remaining seven years of his life in peace. Of his fifty-seven years as Patriarch, he had spent some seventeen in exiles. Shining from the height of his throne like a radiant evening star, and enlightening the Orthodox with the brilliance of his words for yet a little while, this much-suffering champion inclined toward the sunset of his life, and in the year 373 took his rest from his lengthy sufferings, but not before another luminary of the truth -- Basil the Great -- had risen in the East, being consecrated Archbishop of Caesarea in 370. Besides all of his other achievements, Saint Athanasios wrote the life of Saint Anthony the Great, with whom he spent time in his youth; ordained Saint Frumentius first Bishop of Ethiopia; and in his Paschal Encyclical for the year 367 set forth the books of the Old and New Testaments accepted by the Church as canonical. Saint Gregory the Theologian, in his "Oration On the Great Athanasios", said that he was "Angelic in appearance, more angelic in mind; ... rebuking with the tenderness of a father, praising with the dignity of a ruler ... Everything was harmonious, as an air upon a single lyre, and in the same key; his life, his teaching, his struggles, his dangers, his return, and his conduct after his return ... he treated so mildly and gently those who had injured him, that even they themselves, if I may say so, did not find his restoration distasteful."

Saint Cyril was also from Alexandria, born about the year 376. He was the nephew of Theophilus, Patriarch of Alexandria, who also instructed the Saint in his youth. Having first spent much time with the monks in Nitria, he later became the successor to his uncle's throne in 412. In 429, when Cyril heard tidings of the teachings of the new Patriarch of Constantinople, Nestorius, he began attempting through private letters to bring Nestorius to renounce his heretical teaching about the Incarnation. When the heresiarch did not repent, Saint Cyril, together with Pope Celestine of Rome, led the Orthodox opposition to his error. Saint Cyril presided over the Third Ecumenical Council of the 200 Holy Fathers in the year 431, who gathered in Ephesus under Saint Theodosius the Younger. At this Council, by his most wise words, he put to shame and convicted the impious doctrine of Nestorius, who, although he was in town, refused to appear before Cyril. Saint Cyril, besides overthrowing the error of Nestorius, has left to the Church full commentaries on the Gospels of Luke and John. Having shepherded the Church of Christ for thirty-two years, he reposed in 444.

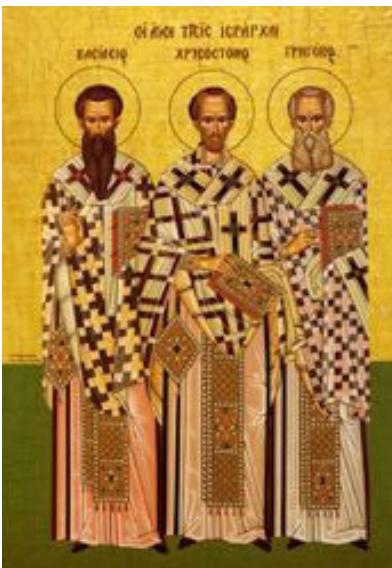
#### **Apolytikion of Athanasios and Cyril, Patriarchs of Alexandria in the Third Tone**

Shining forth with works of Orthodoxy, ye quenched every false belief and teaching and became trophy-bearers and conquerors. And since ye made all things rich and with true piety, greatly adorning the Church with magnificence, Athanasios and wise Cyril, ye both have worthily found Christ God, Who doth grant great mercy unto all.

#### **Kontakion of Athanasios and Cyril, Patriarchs of Alexandria in the Fourth Tone**

O great Hierarchs of piety and brave champions of the Church of Christ, you watch over all who sing, "Save us who in faith honor you, O Compassionate."

#### **January 30, The Three Hierarchs**



This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus, because of a dispute and strife that arose among the notable and virtuous men of that time. Some of them preferred Basil, while others preferred Gregory, and yet others preferred John Chrysostom, quarreling among themselves over which of the three was the greatest. Furthermore, each party, in order to distinguish itself from the others, assumed the name of its preferred Saint; hence, they called themselves Basilians, Gregorians, or Johannites. Desiring to bring an end to the contention, the three Saints appeared together to the saintly John Mavropous, a monk who had been ordained Bishop of Euchaita, a city of Asia Minor, they revealed to him that the glory they have at the throne of God is equal, and told him to compose a common service for the three of them, which he did with great skill and beauty. Saint John of Euchaita (celebrated Oct. 5) is also the composer of the Canon to the Guardian Angel, the Protector of a Man's Life. In his old age, he retired from his episcopal see and again took up the monastic life in a monastery in Constantinople. He reposed during the reign of the aforementioned Emperor Alexis Comnenus (1081-1118).

#### **Apolytikion in the First Tone**

The three most great luminaries of the Three-Sun Divinity have illumined all of the world with the rays of doctrines divine and true; they are the sweetly-flowing rivers of wisdom, who with godly knowledge have watered all creation in clear and mighty streams: The great and sacred Basil, and the Theologian, wise Gregory, together with the renowned John, the famed Chrysostom of golden speech. Let us all who love their divinely-wise words come together, honouring them with hymns; for ceaselessly they offer entreaty for us to the Trinity.

#### **Kontakion in the Second Tone**

Receive, O Lord, the Sacred Heralds who preached God, the pinnacle of Teachers, unto the enjoyment of Your riches and rest. You have received their labors and their suffering as being above and beyond all fruitful offering. For You alone glorify Your Saints.

# Feed My Starving Children Ministry

By Stella Kapetan



## Feed My Starving Children Meal Packing Event

Help save starving children in the world's poorest countries at our next Feed My Starving Children Meal Packing event.

FMSC is a Christian non-profit that since 1987 has provided 2.3 billion meals specially formulated for malnourished children to their partners in more than 70 countries such as Uganda, El Salvador, and Haiti. They are used in orphanages, schools, clinics, and feeding programs to break the cycle of poverty.

The World Health Organization reports that 6,200 children die each day from hunger-related issues. But you can help. Each volunteer packs 216 meals per session. That means that the more than 100 St. Basil Church parishioners and friends who attended our four previous events have packed more than 24,000 meals.

This is a fun, easy event your family will enjoy — minimum age is only five years. Sit down jobs are available.

**Saturday, March 23, 2019**

**11:30 am – 1:30 pm**

**Feed My Starving Children Packing Site (this is where we meet)**

**1072 National Pkwy, Schaumburg, IL**

**RSVP by Wednesday, February 6, to [stbasilchicago@comcast.net](mailto:stbasilchicago@comcast.net) or use the signup sheet in Philoptochos Hall. If you have questions, please call the Church office at 312-243-3738.**



## Saint John the Almsgiver Ministry

By Marina Arvanitis

On December 16, with the help of volunteers from the Prison Ministry's Angel Tree program, the St. John the Almsgiver Ministry packed another 30 "survival packs" for our homeless brothers and sisters. Thank you to all who donated winter clothing items for these winter packs, and to Maria-Kanella and Ryan Koper for donating the hand and body warmers and granola bars.

If you or your family are interested in joining the St. John the Almsgiver Ministry efforts, you can do so by:

- + Distributing survival packs: Please take one to five packs from the table in the Fellowship Hall, and sign out the packs on the sign-out sheet. We ask that you distribute them first to individuals who are closest to St. Basil, such as those near the 290 highway ramps, Ashland Avenue and Taylor Street, the CTA Pink and Blue line stations, etc.
- + Donating for future packs: For the months of December through March, you can help by donating individually packaged toothbrushes (one toothbrush per package), or by giving a monetary donation to Vicky Crosby, who will mark them for the St. John the Almsgiver ministry.

<b>Winter Survival Pack Items</b>
Jewel gift card - \$10
CTA single-transit ticket
Winter item (hat or gloves or scarf)
Hand and body warmers
White tube socks
Toothbrush
Travel-sized toothpaste
Comb
Band-Aids
Hand wipes ('Wet Ones' pocket-size singles)
Granola bars
Bottle of water



## Coffee Hour Ministry—Volunteers Needed for 2019

The Coffee Hour Ministry at St. Basil allows parishioners the opportunity to host coffee hour twice a month. It's a great way to get involved and promote fellowship at St. Basil while getting to know one another better.

We are looking for 2019 volunteers to either host a coffee hour or participate in hosting one of our potluck luncheons with a team of other parishioners.

If you are interested in volunteering, please contact the church office at 312-243-3738.



<b>Sunday, January 6</b>	<b>Coffee Hour Ministry:</b> Rhonda Panousakis
<b>Sunday, January 13</b>	<b>Coffee Hour:</b> Philoptochos
<b>Sunday, January 20</b>	<b>Coffee Hour Ministry:</b> Chioros Family
<b>Sunday, January 27</b>	<b>Coffee Hour:</b> Philoptochos

# St. Basil — 2018 Stewards

<p><b>A</b></p> <p>Chris &amp; Georgia Alemis Lex &amp; Sue Alexander George Anagnos Michael Angelakos William Angelos John &amp; Rebecca Antonoglu Stella Antonoglu + Panagiota Antonopoulos Konstantinos Arvanitis Dr. Marina Arvanitis</p> <p><b>B</b></p> <p>Gregory &amp; Maria Bairaktaris Theodora Bairaktaris Katy Balabanis Dr. Robert &amp; Dr. Sophia Sarkos-Barnes Tom &amp; Leslie Bezanis Dorothy Bezemis John &amp; Patoula Billiris John &amp; Dr. Christine Bishop Andrew Brinkman Cassy Brinkman</p> <p><b>C</b></p> <p>John Calash John &amp; Venus Campanelli John &amp; Eleni Chioros Chris Christides Dean Christy Ernest &amp; Christine Schenk Cochannis Stephan &amp; Patricia Patsis-Cole Maria Constantinides Thomas Couston</p> <p><b>D</b></p> <p>John &amp; Debra Dallianis Tim &amp; Jenel Damis George Dervenis Anesti &amp; Emily Dhima Matt &amp; Alexis Douglas Petro &amp; Nichole Drimonas Constantine Drugas Alice Ducas</p> <p><b>F</b></p> <p>Themis &amp; Angeline Fabiatos John &amp; Nicole Felke Martin &amp; Elaine Fosse +Maria Fotopoulos Charles &amp; Rosemary Fountas Nicholas &amp; Vicky Fountas Zach &amp; Kalliopi Fountas Tony &amp; Georgia Fragale John Frangias Nickoletta Frangias Themis Frangos Tony &amp; Helene Frankos</p> <p><b>G</b></p> <p>Nick &amp; Jennifer Georgopoulos George Goltzos Christina Gountanis Melita Green Kevin &amp; Kathryn Gulley</p>	<p><b>H</b></p> <p>Sophia Haritos Arthur &amp; Angie Harris Sophia Hausen Angela Haynes Melanie Hillock Willaim &amp; Catherine Hostetler</p> <p><b>K</b></p> <p>Gus &amp; Sasha Kalpake Senya Kalpake Stella Kapetan Aris Kapsopoulos George &amp; Karen Karas Demetra Karas Zach Karwandyar Ralli Katsikas Charles &amp; Jean Katsoulis Evan &amp; Eleni Katsoulis Nick Katsoulis Peter Katsoulis Dr. Kenneth &amp; Arlene Siavelis Kehl Tony &amp; Christina Kidonakis George Kikos Vana Kikos Harriet Kollias Eleni Kontalonis Ryan &amp; Maria Kanella Koper John &amp; Joanne Koudounis Phyllis Koumantos Vivien Kouros Constantine &amp; Anastasia Koutsoubas Frank Kuchuris</p> <p><b>L</b></p> <p>John &amp; Anna Lambros Arry Lazaridis</p> <p><b>M</b></p> <p>Nick &amp; Maria Mader Dina Manasses Eleni Manasses Vicky Manasses Dean &amp; Anastasia Maragos Juanita Marx Harry &amp; Kathy Michas Georgia Motter</p> <p><b>N</b></p> <p>James &amp; Amy Nicholson</p> <p><b>O</b></p> <p>Dr. Ben &amp; Karina Onderdonk Jeffrey &amp; Kalliope Osborne</p> <p><b>P</b></p> <p>James &amp; Bess Pabin Dimitra Panagopoulos Dimos &amp; Angela Panousakis Rhonda Panousakis Sophia Panousakis Marcie Papadakis Bette Pappas Ken &amp; Helen Paspalas-Rubenstein Lambros &amp; Mary Peroulas</p>	<p><b>Katina Phillips</b> John &amp; Carol Pontikes Eleni Pontikes Joann Prekezes Adam &amp; Anna Pyne</p> <p><b>R</b></p> <p>John Regas Peter Regas Suzanne Regas Robert &amp; Irene Rohrman Vivian Rosenberg Anthony &amp; Christina Rouches Demetra Rouches Ann Rousakis Sam &amp; Christine Rousakis</p> <p><b>S</b></p> <p>Ana Marie Sandoval Irene Santos Gus &amp; Eleni Sarolas Jayme Schenk Konstantinos &amp; Marisa Schoinas Harold &amp; Cindy Schroeder Emily Sedares Nicholas Senopoulos Panagiota Sianis Paul &amp; Pamela Sianis Tom &amp; Eleni Sianis Grigorios &amp; Debra Skourletos Constantine Spanos John Stathopoulos Demetrios &amp; Tiffany Stavrianos Brian &amp; Nicole Steinberg George &amp; Anastasia Stefas Kathy Stratton</p> <p><b>T</b></p> <p>Joseph &amp; Eileen Tazioli Simon &amp; Rhonda Theodorou Gerasim &amp; Edith Tikoff Dr. Richard &amp; Angela Tobias Fr. Dimitri &amp; Presvytera Mary Tobias Nick &amp; Kristen Triandafilou George Tsagaris Maria Tsagaris Anthony Tsenes Sophia Tsilimigras George &amp; Juliana Tziahanas</p> <p><b>V</b></p> <p>Catherine Valsamoulis George &amp; Mary Varygiannes Dee Vergos</p> <p><b>W</b></p> <p>Kathy Walstrom Charles &amp; Katherine Webster Francis &amp; Kanella Willsey</p> <p><b>Z</b></p> <p>George &amp; Dorothy Zimbrakos</p>
---	--	--

# St. Basil Greek Orthodox Church - January 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>6</b> <b>Sunday School.</b> class resumes Orthros & Divine Liturgy and Great Blessing of the Waters of Theophany 12:30 pm Blessing the Chi- cago River 7:00 pm Great Vespers of the Synaxis of the Forerunner	<b>7</b> 6:30 am Divine Liturgy of the Synaxis of St. John the Baptist at St. Basil 7:00 pm Parish Council Meeting 7:00 pm Teacher meeting	<b>8</b> 11:00 am Bible Study Paraklesis (Supplication Ser- vice) to the Virgin Mary	<b>9</b> 11:00 am Bible Study Paraklesis (Supplication Ser- vice) to the Virgin Mary	<b>10</b> 7:00 pm Online Adult Educa- tion	<b>11</b> <b>Pastoral Day for Fr. 4</b> Dimitri	<b>12</b> 8:30 am Royal Hours of Theophany
<b>13</b> <b>Parish Council</b> Swearing Oratorical Festival - date to pick topics <b>March for Life</b> <b>Metropolis Vasilopita</b> 8:15 am Orthros and Divine Liturgy	<b>14</b> <b>15</b> <b>16</b> 11:00 am Bible Study 7:00 pm Great Vespers of St. Anthony the Great	<b>17</b> <b>Pastoral Day for Fr. 18</b> Dimitri	<b>18</b> 6:30 am Divine Liturgy for St. Anthony the Great 8:30 am Great Vespers of St. Anthony the Great 12:00 pm Lunch Faith Group 7:00 pm Great Vespers of St. Athanasius	<b>19</b> 6:30 am Divine Liturgy for St. Athanasios 8:30 am Orthros & Divine Liturgy for St. Atha- natos		
<b>20</b> <b>Sunday School</b> Family Sunday Orthros and Divine 6:30 pm Sanctify of life Service	<b>21</b> <b>Martin Luther King Jr. Day</b> Divine Liturgy for St. Maximos the Con- fessor	<b>22</b> <b>23</b> 11:00 am Bible Study 6:00 pm Paraklesis (Supplication Ser- vice) to the Virgin Mary	<b>24</b> <b>Pastoral Day for Fr. 25</b> Dimitri	<b>26</b> 6:30 am Divine Liturgy for St. Gregory the Theolo- gian		
<b>27</b> 8:15 am Orthros and Divine Liturgy	<b>28</b>	<b>29</b>	<b>30</b> 6:30 am Divine Liturgy for the Three Hierarch 11:00 am Bible Study 6:00 pm Paraklesis (Supplication Ser- vice) to the Virgin Mary	<b>31</b> <b>Pastoral Day for Fr. 4</b> Dimitri	<b>5</b> 8:30 am Orthros, Divine Liturgy and Lesser Waters	

**SAVE THE DATE**

**St. Basil Super Bash**



**Sunday, February 3**

4pm (Game begins 5:30pm)

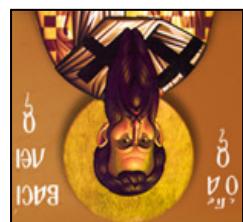
Billy Goat Tavern (1545 W. Madison)

**\$75/person**

Includes food, beer, and well drinks

Games, Prizes, Squares and Raffle

QUESTIONS? CONTACT ST. BASIL AT (312) 243-3738 OR STBASILCHICAGO@COMCAST.NET



Chicago, IL 60607

733 South Ashland Ave.

St. Basil Greek Orthodox Church